

873. f 24.

CHRIST THE LIFE OF HIS PEOPLE.

A

S E R M O N,
PREACHED

AT THE

LORD'S DAY EVENING LECTURE,

IN

BROAD-STREET,

NEAR

MOORFIELDS,

JANUARY 14th. 1798.

By JOHN MARTIN.

SECOND EDITION.

LONDON:

PRINTED BY J. BARFIELD, WARDOUR-STREET.

For J. MARTIN, Junior, Great Russell-Street,
Bloomsbury; and Sold by W. BUTTON, Pater-
noster-Row; J. MURRAY, Princes-Street, Soho;
and T. GARDINER, Princes-street, Cavendish-
square.

1798.

(PRICE, SIXPENCE.)

CHRIST THE LIFE OF HIS PEOPLE.

S E R M O N

PREACHED

AT THE

LORDS DAY EVENING

It would give me pleasure, could I fill up the following discourse as largely as when it was first preached; but neither my own recollection, nor any assistance I have received, furnish me with the wanted materials: so that this edition, (a few errors excepted,) is printed in the same manner, and of course at the same price, as the former edition.

43

4

6

502



ADVERTISEMENT.

AS the opposition I have lately met with, and the reports which are spread abroad, oblige me to publish this sermon, it may not be improper to give the Reader the following information.

In the year 1792, I was invited to preach, with other ministers, a Lord's Day Evening Lecture, at Broad-Street, Moorfields; and, in my turn, I have preached that Lecture from its commencement to January the 14th. 1798.

I am told, that no person was better attended than myself, or more strongly pressed

to continue in that connection. But of late, it is well known, I have wished to withdraw. That my name stood on the list of preachers for the last year, was owing to the request of my friends in Store-Street. How well they have been rewarded for their generosity is now no secret, nor is it to me a matter of surprise.

My reasons for wishing to withdraw were these : 1. As I cannot preach three times a day, I found it somewhat difficult to procure supplies in my absence; and still more difficult to meet with those who were generally approved. 2. The hurry and fatigue of such services on a Lord's day evening, so far from home, became unpleasant. 3. I knew, that however I might be carressed by some at Broad-Street, I was narrowly watched by others, who waited impatiently to make me an offender for a word. I wished, therefore, to withdraw peaceably; but this was not permitted;

mitted: why it was not permitted I am yet to learn, and am not afraid to understand.

The last sermon that I preached at this Lecture gave great offence, of which I received the first account from Mr. Booth, into whose ears, one of the discontented, poured forth his complaints. Mr. Booth immediately sent me this interrogating Letter.

DEAR SIR,

Not having an opportunity of calling upon you, and having heard with great surprise and grief, that, in your Sermon at Broad-Street the last Lord's day evening, you confidently declared it to be your opinion, *That were the French to invade this Country,* GREAT NUMBERS of the Baptists, and GREAT NUMBERS of the Pædobaptist Dissenters also, would join the hostile Invaders;—I take the liberty of requesting information, Whether you said any thing to that effect? And, if you did, Whether you really *intended* to involve great num-

bers of Dissenters, both Baptists and Pædo-
baptists, in so severe a censure; or, Whether
it was *inadvertently* spoken? Favouring me
with a line your very first opportunity,
would very much oblige,

Dear Sir,

Yours,

P. S. Accept of thanks

A. BOOTH.

for a Copy of

Chambers-Street,

Thoughts on Elocution.

Jan. 19, 1798.

To this Letter I thus replied :

DEAR SIR,

If you will inform me who
are my accusers, and why they have neither
written or spoke to me on the subject you
have mentioned, you will oblige your respect-
ful humble servant,

JOHN MARTIN.

As I knew I was not amenable to Mr.
Booth, and as I had but little reason of late,
to

to suppose he was my friend, it became me to be cautious.

On Thursday the 24th, it was my lot to preach at one of our monthly meetings. On that day I dined with the ministers, and with a larger body of people than is common on those occasions. After dinner, I expected some animadversions from an elder Brother; but, whatever might be his reasons, he chose to forbear.

On Tuesday, January 30th, four Managers of the Broad-Street Lecture, thought proper to wait on me at my own house; who left me with sufficient reason to expect that I should hear from them again: and, on the 8th of February, I received a Note from one of those Managers, which I shall here transcribe word for word.

Sr

Sr

By the request of the Gentlemen
—— Meet —— on Monday Eveng last
I Enclosed the——Particulars
your humble serv

SAM BURTON
No 8 Houndsditch

With this Note, on a separate sheet of paper I received the following Account.

At a Special General Meeting of the Subscribers to the Broad Street Lecture, held at the Vestry Room of Broad-Street Meeting, on Monday the 5th. day of February, 1798—

PRESENT.

The Treasurer in the Chair
And a numerous Company

The following report of the Committee from the Managers appointed to wait upon Mr. Martin, relative to certain expressions made use of by him, in a sermon preached at
Broad-

Broad-Street Lecture, on the fourteenth day of January last, touching the supposed conduct of the Baptists and Pædobaptists, in case of an invasion of the French on this country, being taken into consideration—viz.

The Committee appointed January 26th. having waited on Mr. Martin, reported in substance as follows:

“ Mr. Martin acknowledged he made use
“ of the following expressions in the sermon
“ January 14th. at the Lecture in Broad-
“ Street, viz.

“ Perhaps some of you may say, I fear
“ the French will come—Well—what if
“ they do—what then—If Christ is your
“ life, what have you to fear—You will say,
“ Some of your denomination will join
“ them.—I believe they will—Baptized In-
“ fidels—worse for mending—wash'd for
“ fouler crimes.—Perhaps you will say,
“ Some of the Pædobaptists will join them—
“ I

" I believe they will—And in the course of
" conversation, He attempted to justify the
" same."

RESOLVED, That it is the opinion of this Meeting, that the expressions used upon that occasion, are an ill-founded calumny, and have a tendency to bring the Dissenting Interest into undeserved disgrace.

Carried. (with only one dissenting voice.)

RESOLVED, That we consider Mr. Martin as no longer a proper person to join with the other ministers in the services of this Lecture.

Carried. (with only two dissenting voices.)

RESOLVED unanimously, That the thanks of this Meeting be given to the Managers in General, and the Committee who waited on Mr. Martin in particular, for their conduct upon this occasion.

RESOLVED, That the thanks of this Meeting be given to the Treasurer, for his able and impartial conduct this evening.

Sign'd, SAM. BURTON,
Treasurer and Chairman.

On the same day that I had Mr. Burton's Account, I received the following Letter from Pater-noster-Row.

DEAR SIR,

At the request of our Brethren at the Jamaica Coffee-House, Mr. Booth, Mr. Burnside, and myself intend waiting on you, (if convenient) on Monday morning next, at ten o'clock, to have some conversation with you relative to a late unpleasant business.

I am, respectfully your's,

WILLIAM BUTTON.

To this Letter, I gave the following answer.

DEAR

DEAR SIR,

Whatever may be your business with me, I shall be glad to see you, and the friends you have mentioned, at the time appointed,

I am, respectfully your's,

JOHN MARTIN.

On Monday morning, February 12th. I received the promised visit from Mr. Booth, and Mr. Button: but Mr. Burnside did not attend. Our conversation ended by my assuring those respectable friends, that if any proper way could be devised to prevent my intended publication, I would willingly burn my papers; but if no such expedient could be found, I must proceed. Thus we parted: and from that morning to the present moment, I have not heard what the Brethren at the Jamaica Coffee-house have further done in this unpleasant business.

To

To the Managers of the Lord's Day Evening
Lecture, in Broad-Street, Moorfields.

GENTLEMEN,

Of the style and spirit of those papers which you have put in my possession, I shall take no notice: they speak for themselves. But on some things contained in them, you must permit me to make a few remarks.

To say, That "Mr. Martin acknowledged he made use of the following expressions," (when you consider what those expressions are which you have recited as mine,) was surely saying too much: nor can it answer any good purpose; for you will not be credited. Yet, as I think, you did not intend to misrepresent my words, and as you have not overcharged my meaning, I am not disposed to complain. You have made me quote Dr. Young so as I am very sure I did not quote that celebrated
author:

author : but as his Night Thoughts may be easily consulted, no great harm will be connected with your mistake ; which however, I have corrected in the proper place. I would say as much in your favor if I could in the subsequent remarks.

In your first resolution, you say, that the expressions which I used, “ are an ill-founded calumny.”—I wish gentlemen, what I said at Broad Street which has fallen under your censure, was incredible : but you know it is not ; and perhaps, are vexed on that account. In the same resolution, you say, that my expressions “ have a tendency to bring the dissenting interest into undeserved disgrace.”—I freely own, I do not approve of these terms “ dissenting interest,” nor of these, “ church interest.” No, gentlemen, my object is to promote the Christian interest, both among churchmen and dissenters ; and not to be the leader of any local and independent interest, unfriendly to, or unmindful of the general welfare,

fare. Now, what have I said, or done, inconsistent with that design?

You must know, that many eminent churchmen have spoken very freely of corruptions remaining in the church of England, and of those things which they wish to have revised and altered. But was it ever imagined, that these worthy gentlemen intended to disgrace their own profession? or is it believed that they have done it the least injury, by their ingenuous concessions? Let us follow their example, and speak as freely of the faults of dissenters as they have spoken of the want of discipline, and of other evils in the church of England. We may be confident, if we do not disgrace ourselves by proudly despising others, we shall never sink lower in the public esteem, by speaking frankly of our own affairs.

In your second resolution, I suppose you will be thought severe. To say, "We consider Mr. Martin as no longer a proper person

person to join with the other ministers in this lecture," is to say, that I am not a proper person to join with those ministers in any other situation. Your design in forming this harsh resolution, is understood; and you will, I hope, soon be convinced it cannot be to your credit to avow your ungenerous intention.

On your third and fourth resolutions, I have only to remark, that if the thanks given by the "numerous company" that met on Monday, February 8th, were acceptable to the parties mentioned in those resolutions, they are not likely to be envied for being able to enjoy such poor applause.

And now gentlemen, can you suppose, that either your christianity, or your loyalty, will be more conspicuous by your late proceedings?—As to myself, I assure you, I had nothing personal in view in making use of those expressions you were unable to bear. I thought in my heart, that every
sensible

sensible man admitted, that French armies had every where succeeded, nearly in proportion as French principles were previously received. I thought it was generally acknowledged, we had more to fear from disunion amongst ourselves, than from all the forces our enemies are able to raise. I thought, almost every body believed, there were at present, weak and bad men of every denomination; and that most people supposed, there was also a decided majority in each that would watch the motions, and prevent as far as possible, the ill effects of their misbehaviour. That dissenters are not less contaminated with French principles than other people, appeared to me incontrovertible; and I could not imagine that to say such was my belief, in any company, would have excited surprize.

Is it possible, gentlemen, you can consider what pamphlets have been published, what debates have been raised, and what conversations have abounded of late in this coun-

try, (with and without reserve,) and affect to deny, that some dissenters in it have been very imprudent? Or can you doubt whether some of them as well as others, have wished to plant what they call the tree of liberty in Great Britain?—Will none of the trials you have read, none of the sufferings which have been endured by evil doers, none of the subscriptions that have been raised to keep up their courage, convince you that it becomes us to confess what cannot be concealed?

Gentlemen, I am a conscientious dissenter; nor is it in your power to deprive me of that honor. Your proceedings against me have been violent; but, whatever you intended, you have not injured me at all. On the contrary, by shewing no regard to my honor, you have tarnished your own.

I am gentlemen,

Your faithful servant,

JOHN MARTIN.

Feb. 19th. 1798.

COLOSS. III. 4.

WHEN CHRIST, WHO IS OUR LIFE, SHALL
APPEAR, THEN SHALL YE ALSO APPEAR
WITH HIM IN GLORY.

WERE I disposed to speak from the whole of this verse, probably, I should endeavour to shew, 1. That Christ is the life of his people. 2. That Christ, who is their life, shall appear in glory. 3. That when he appears, they also shall appear with him in glory.

But, at present, I shall only attend to the first of these propositions, Christ is the life of his people. In speaking from this proposition, I purpose, 1. to shew in what respect Christ is their life, and 2. to take notice of some circumstances closely connected with that fact; after which, I will conclude, if I can, with a serious
and

and animated address to this crouded congregation.

I. In what respects is Christ the life of his people.

That he is their life is evident, because he is their Saviour. For as such, he will not be any thing less, nor can we easily conceive how he should be more. He that does not come to Christ for life, does not treat him as a Saviour ; but they who come to him for life, will ever find him a quickening spirit.

But, I am to shew, in what respects Christ is the life of his people.

1. He is their life, because they live in him.

They were chosen in him before the foundation of the world, and before the world was he became their representative. Christ therefore, is not the representative of his people, in consequence of their choosing him, but according to the good pleasure of his own will towards them. Our Lord said expressly to his disciples, ye have not chosen me, but I have chosen you :
and,

and, in terms as plain, he added, I have chosen you out of the world. Election therefore is of grace, not of works ; of him that calleth, not of the called ; unto holiness, and not for being holy. It affords believers satisfaction to meditate on these things, and to meditate on that union with Christ which the Lord alone could form, and which neither time, nor death, can possibly dissolve. Their life is hid with Christ in God ; and because he lives, they shall live also.

2. Christ is the life of his people, because, when called out of darkness into his marvellous light, they live by him.

He came into this world to save his people from their sins. His people therefore, as well as others, are sinful people ; and when they know it they find it impossible to live without forgiveness with God ; and perceive, that the blessing of pardon cannot be expected in any other way than through the redemption which is in Christ Jesus. In this situation, the life which they live in the flesh, they live by the faith of the Son of God. They do not live on their faith, but by it. Their confidence is on Christ ; who of God is made unto them, wisdom, and righteousness,

righteousness, and sanctification, and redemption. He therefore, is both their life and hope ; and in him they are complete.

3. Nor is this a doctrine that leads to licentiousness ; for they who live in Christ, and by him, live also to the praise and glory of his grace.

The apostle speaking of himself, and of other Christians, says, none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. It is in the same manner every Christian endeavours to live to the Lord, and for the same reason ; believing that to this end, Christ both died and rose, and revived, that he might be Lord both of the dead and living. Where these principles are admitted and approved, all that is worthy to be called morality will be found, and indeed something better than mere morality will there be discovered.

4. Christ is the life of his people, because they live in him, by him, and to him, in order to live for ever with him in the future state.

On

On earth he said, Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: and in heaven, he ever lives to make that intercession for them, by which he is able to save them to the uttermost that come unto God by him. The text which I have taken is a proof of this; it assures believers, that when Christ who is their life shall appear, they shall appear with him in glory. How much therefore are they indebted to Jesus Christ! but how many are called Christians, who yet know little, or nothing, of these things! This is a method of salvation, that certainly is not of men, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead. The life which Christ gives, and preserves, is life indeed; and issues in that eternal life of which all our descriptions must of course be very imperfect.

II. I will now attend to some circumstances closely connected with the pleasing fact, that Christ is the life of his people.

1. Christ was their life, their surety and representative, before they had, or could have, any knowledge

knowledge of his purpose, or of his compassion.

What then shall we say of their desert ? Could they deserve to live in Christ before the world began ? Could they deserve to live by faith on him, more than others ? Could they deserve to have life and pardon through him ? Who ever merited that promise—He shall save his people from their sins ? Or who can possibly deserve an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ ? He has in all things the pre-eminence, and was ours, if ours at all, before we knew it, or had any desire to be found in him.

2. When we know that Christ is our life, that knowledge is by faith, and that faith is of grace.

It is certain, we cannot know any thing more of Jesus Christ than is testified of him in the scriptures : but the scriptures are unprofitable to us unless they are mixed with faith. They inform us, that faith is the substance of things hoped for, the evidence of things not seen, and that by faith we understand. But, whether we consider the report which we believe, or our
faith

faith in that report, if it works by love, we must acknowledge, that both the one and the other are of grace. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

3. When Christ is known, he has no rival in the hearts of them who put their trust in him.

Were our Lord to address them as he once did the twelve disciples, to whom he said, Will ye also go away? They would readily answer as Peter did, Lord, to whom shall we go? Thou hast the words of eternal life. Many are the afflictions and temptations of believers, and many are their backslidings, sorrows, confessions, and returns to the shepherd and bishop of their souls. Yet believers never find at any time, another Christ, or any other ground of hope than in him; or any other life in their opinion, which is equal to that of living in a state of communion and fellowship with the high priest of their profession. On the question therefore, which I have supposed, their answer is ready, and their reply would be, Lord, to whom shall we go? For thou hast, and only hast, the words of eternal life.

4. Strange as it may seem, when Christ is known and enjoyed, without are fightings, and within are fears.

The most steady and spiritual Christians, have always met with external oppositions ; and such Christians may yet expect in this world, tribulation : I apprehend also, that in proportion as our fightings without increase, our fears are often multiplied within. It becomes us indeed, to pass the time of our sojourning here in fear. We are commanded to work out our own salvation with fear and trembling ; and we may take it for granted, that a holy caution lest we should faint in the day of trial, or behave improperly in the day of provocation, is of great value in our Christian warfare. They who are weak in faith, are apt to form fantastic notions of Christianity, and to think that some strange thing has happened, when they meet with a fiery trial ; but as they become better acquainted with the scriptures, and with the kingdom of God, they will perceive it is but if need be, they are in heaviness through manifold temptations.

And now, before I conclude the present discourse,

course, I will say a few words to unbelievers, misbelievers, and to believers in Jesus Christ.

1. To unbelievers.—Come gentlemen, allow me to ask, Who is your life? you will perhaps reply, Who, who is our life? we don't know what you mean. Probably gentlemen, you do not. May I ask then, What is your life? think, I beseech you, how poor, unprofitable, and transient it is; and what will be the final issue of the present stage of your existence, if you die in unbelief and sin. But levity, or scorn, or both, may prevent your sober attention to these things. Be that as it may, or as it must be, I have spoken to you freely, and can only wish it may appear that I have not spoken to you in vain.

2. To misbelievers.—I call them so who profess to believe the gospel, and yet hold erroneous opinions concerning the object, nature, and end of the Christian's life. To you I would say, Take care lest you make a life of your frames, feelings, and morality, instead of living by faith on Jesus Christ himself. For you will find at last, if Christ himself be not your life, ye have no life at all in you which is, or can be the earnest of eternal life.

3. To believers.—To you brethren, I would say, Be thankful and humble for the mercies you enjoy, and will in future receive from Christ who is your life. To be sure, present appearances are unpromising, and put on a very lowering aspect. But you should endeavour to comfort one another, and to support one another, by adverting to your past experience, when you were without Christ, and without hope in the world. The present period, whatever it may be, is not like that in which Christ found you, and which, through his mercy, will return no more. You will also do well to support yourselves by your hope concerning your future state. Now you are obscured, and it may be distressed; but remember, when Christ, who is your life shall appear, then shall ye also appear with him in glory. Yes, my brethren, our Lord Jesus Christ must appear the second time, without sin, unto salvation; nor can infidels prevent it, though they may be disposed in derision to say, Where is the promise of his coming?

You admit, that these are animating truths: but, you are ready to say, Should the French invade this country, and make good their landing, this island would be in a state of horrid confusion. It
would

would indeed : and if that should be permitted, the storm, as I suppose, will fall heavily on those professors of the Christian religion, who have a name to live and yet are dead ; and of these, we have great numbers in Great Britain. I fear too, yea, I believe, were the French to come, and likely to prevail, that some, if not many, both baptists, pædobaptists, and others, would join them. But suppose the worst, suppose the French should come and make good their landing on our coast, what have you to fear ? you can but die : and to believers, death is gain. Or if you should live longer than was foreseen under oppression, what of that ? you are indemnified for every loss : for it is said, All things work together for good to them that love God, and are the called according to his purpose. But you will ask, Should any of my own denomination actually join the French, and abet their cause, what I would say to them ? I would say to them,

———“ Ye baptized Infidels !

Ye worse for mending ! wash'd to fouler Stains !”

I would say to them, Will infidelity increase

c 3

your

your happiness? or is rebellion consistent with Christianity?

But my brethren, who believe in Jesus Christ, permit me further to say to you, Act agreeably to your immortal hope: and if you do this, you will reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. You will also press toward the mark for the prize of the high calling of God in Christ Jesus; you will own that by the grace of God you are what you are, and you will be convinced, that you have not received the grace of God in vain.

THE END.

APPENDIX.

IF the preceding discourse be not a correct copy of that which I preached at Broad Street, it is certain I have done my best to make it so; and the public may be assured, the order of it is the same, and that I have not suppressed a single sentiment by design. But as I had no intention of printing this discourse, till some managers, and some ministers, compelled me to make use of that expedient, in order to do myself that justice which they were not in haste to execute, I dare say, the public will not be severe upon me for not doing more than I was able to perform : especially as I add, that if it should be printed a second time, whatever informations I may receive that are worthy notice, shall be properly regarded in the second edition.

As to that part of the sermon which has so highly offended “ a numerous company,” I apprehend

prehend they themselves cannot be displeased with my account of it ; because I admit, they have not over-charged my meaning, and that they only differ from me in the arrangement of my own words ; which surely, I am as competent to recollect, as any of my opposers.

To give the public yet greater satisfaction, I have printed Mr. Booth's letter without any alteration ; by which it will appear, I have withheld nothing it was in my power to impart. I once thought of marking minutely, the difference between the words of Mr. Booth's letter and Mr. Burton's particulars, but as most readers can do that without my assistance, at present, I forbear.

As by such proceedings, and by the vague and contradictory reports that have flown abroad, I have been misrepresented and strangely talked of, not only in London, but at Northampton, and almost at every other place in this country where I am known, and have been respected, I am obliged to say more than I could wish to say in my own defence. Yet after all, I well know, that what I have said in my own defence, may be perversely turned to my disadvantage.

I will

I will therefore now, only add a few remarks more on this unpleasant business, and with them finish this Appendix.

1. I have said, I fear, yea, I believe, were the French to come, and be likely to prevail, that some, if not many, both baptists, pædobaptists, and others, would join them. p. 29.

Some gentlemen seem to insinuate they can believe almost what they please. I cannot : as the evidence of things stands in my mind, so is my belief.—But my opponents ask, Why I was so imprudent as to publish my belief on that subject before so many people?—If that offended them, Why, let me ask, do they compel me to publish what I said at Broad Street to almost every parish in Great Britain ? or will they affect to say, that they were to speak of me as they pleased in all their connections, but that I have no right to reply ?—By baptists, pædobaptists, and others, I include both churchmen and dissenters ; and do not exclude the many in this country, who pay no regard to water baptism. That some, yea many, of these different and differing people, would unite to encourage the French, and to dis-

tress

dress this country, provided they had a fair opportunity, I did, and I do yet believe.

2. I have said, But you will ask, Should any of my own denomination actually join the French, and abet their cause, what I would say to them? I would say to them,

—————“ Ye baptized Infidels, &c.

And why not? since by the supposition, they are now viewed as in a state of open rebellion: and were that the case, what could I think of their regard to baptism? It may be abused as well as circumcision, and when it is, it should be confessed, and openly lamented.

3. Some of the managers of this lecture, have informed me, that in future, politics on any side of the question, shall not be mentioned by any minister in that connection. I replied to them, Gentlemen, you are, I suppose, to judge what are politics; and if so, it appears to me, you design to prevent Christian ministers from discharging a very important part of their duty. You may perhaps, find some persons so mercenary, or so mean, as to approve of your decision :

sion : but I am no such man.—I have since said, That such behaviour is lay-craft : and yet I trust this sort of craft, is what millions of the laity in this country despise.

4. What could induce my opponents to suppose I have any evil design against dissenters ? Am I not a dissenter ? Have I not been so for almost forty years ? If I have any honor, any earthly interest, any pleasing friendships, have I not all this as a dissenting minister ? Yes, and as a dissenting minister who has been as steady to his religious, and political sentiments, as any other minister in London. If I regard not as some, what is called the dissenting interest, I beg leave to say, that I regard the true interest of dissenters full as much as any one of my opposers.

5. As to the doctrines contained in the sermon I have been obliged to publish, had they been preached at that period which is commonly called the Reformation, or at the beginning of the last century, they must have been popular : nor can they be otherwise at Broad Street, while the Lecture there continues to be what it was first called—A Calvinistical Lecture. But, I am well

well aware, nothing at present can be more unpopular, in most places, than those doctrines. Be it so ; since they are the only doctrines which allow me to have any hope in God, and which give me good courage before men, God forbid, that of such doctrines, I should ever be ashamed ! No, were I left alone, which indeed I am not, (either in the church of England, or among dissenters,) I would preach the same glad tidings ; and would leave it with the author of them, to grant, or withhold his blessing, just as it may seem good in his sight.

* * I will not pledge myself to take notice of any anonymous, or indecent reply to what I have now published ; but no open and fair opponent shall be neglected : it must be understood, if God permit.



Lately published, by Mr. Martin, **THOUGHTS**
ON ELOCUTION. Price, One Shilling.